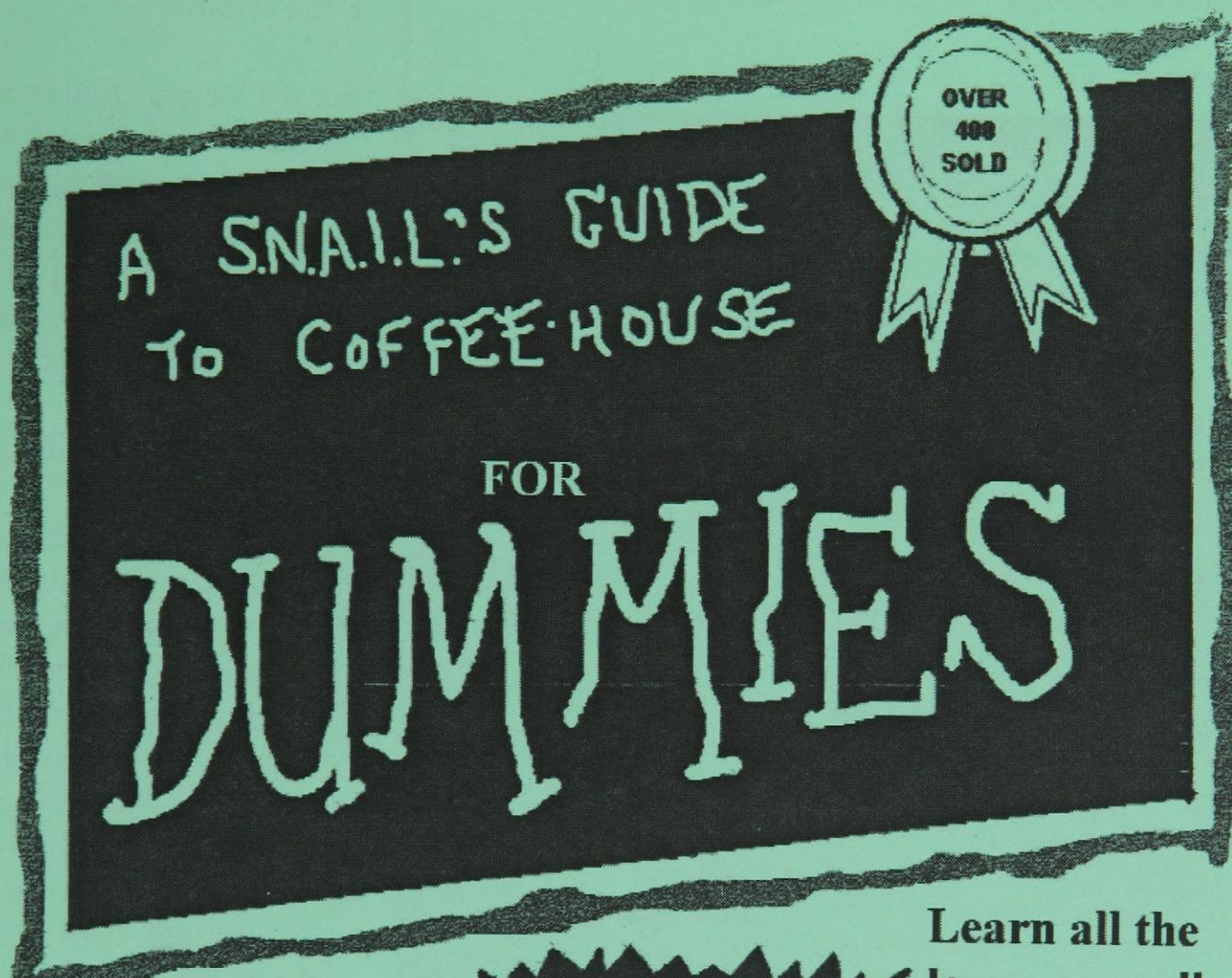


# Quid Novi

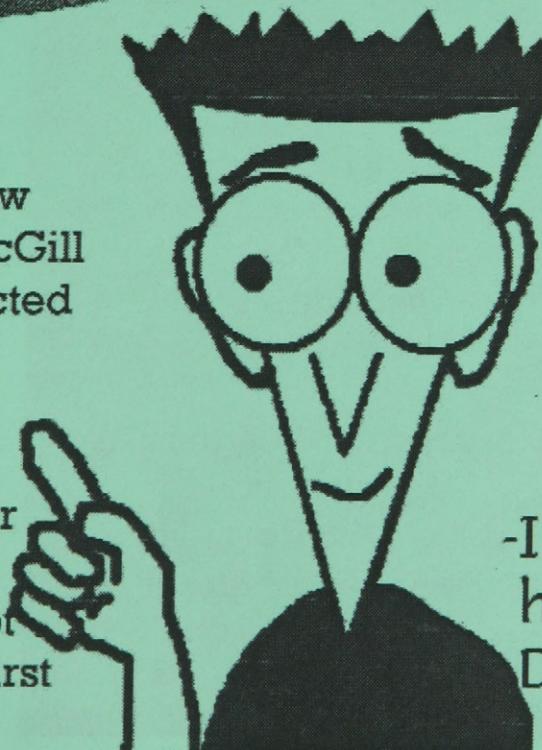
McGill University, Faculty of Law  
Volume 24, no. 13 - February 3, 2004

DO YOU LIKE BEER? DO YOU LIKE MONEY? DO YOU LIKE DRINKING BEER WITHOUT HAVING TO EXCHANGE MONEY FOR IT? Then you should discover, as dozens of Education students already have, McGill Law's Coffeehouse.



## Inside:

- 1) a map to get to the law building from each McGill department, and selected Concordia ones.
- 2) basic martial arts techniques, to knock-out the nosy bartender who threatens to call security on you, after not believing that you're a first year student who just "hides in the library a lot."



Learn all the lawyer-repellant one-liners:

-Who are my profs?  
Uh... I just got out of class, lets talk about anything other than law.

-I wanna practice human rights law... Do you guys do that?

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Inspired by the current craze for contests around the faculty, and particularly by Mike's As Dean contest, I've decided to start my own: "If I Were a Quid Contributor".

Les règles sont simples. En fait, la seule contrainte, c'est que je suis le seul à pouvoir participer. Et comme prix, je m'octroie le plaisir de vous saouler de propos insignifiants jusqu'au début avril. Fair and square, il me semble?

So, if I were a Quid contributor,

- I would make sure I submit all my articles as .doc attachments, because I know Quid editors otherwise tend to get slightly neurotic;
- I would check my spelling, and try not to butcher the names of my fellow students;
- I wouldn't write about Marc-André Séguin, ever;
- I wouldn't wake up Fabien or Patrick on a Sunday because there's an "s" missing in the sixth paragraph (besides, I would know chances are they've noticed already: they are very committed people and I fully appreciate what they do for me);
- I would never be bitter, and use sarcasm sparingly because I know some people around here just don't have a sense of humor;
- I would spoil my editors with brownies and flowers, and throw confetti at them whenever I get a chance.

Et ça c'est juste un début. Alors l'année prochaine, quand je serai moi aussi un contributeur du Quid, eh ben just watch me.

Fabien

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Envoyez vos commentaires ou articles avant jeudi 5pm à l'adresse: [quid.law@mcgill.ca](mailto:quid.law@mcgill.ca)

Toute contribution doit indiquer l'auteur et son origine et n'est publiée qu'à la discréction du comité de rédaction, qui basera sa décision sur la politique de rédaction telle que décrite à l'adresse:

<http://www.law.mcgill.ca/quid/edpolicy.html>.

Contributions should preferably be submitted as a .doc attachment. All anonymous submissions will be rejected.

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## FEATURE

# Recap of the January 16th LALSA Symposium

by Adam Di Stefano and Jason MacLean (Law I)

The Perspectives on Latin American Judicial Reform conference organized by the Latin American Law Students Association (LALSA) began with a thank you to Canada. Professor Cassel, an American law professor at Northwestern, lauded Canada as the "conscience of the continent," and particularly thanked Canada for its opposition to the war in Iraq. Professor Cassel's approbation was of course sincere, but it was also strategically aimed at encouraging Canada to join the Inter-American Court of Human Rights. Canada's contribution, which might result in the appointment of a Canadian judge on the court, would lend much needed financial support and institutional legitimacy. Canada's participation would, moreover, answer the American's stock reason for not joining, to wit, "even the goody-goody Canadians have not joined."

(Which is not to suggest that the benefits of increased Canadian participation would accrue only to Latin American countries: As Me. Pierre Bélanger remarked, Canada has much to gain from the grassroots cultivation of democracy currently in development in Latin America. This remark occasioned perhaps the most interesting exchange of the panel. In response to Me. Bélanger's remark, Justice Carlos Esteban Larios Ochaita, President of the Supreme Court of Guatemala, asked from the audience: Where was Canada when Guatemala repeatedly asked for help in the past? What Guatemala needs from Canada, Justice Ochaita made clear, is legal expertise. The situation is dire in Guatemala, where judges and prosecutors are routinely threatened and murdered. Justice Ochaita is, incidentally, a McGill Law graduate. He remarked that this conference would never have been possible when he was a student here, a telling measure of LALSA's achievement.)

Professor Cassel proceeded to give an historical overview of the judicial reform movement in Latin America. Though considerable progress has been made throughout the last twenty years, much of the reform accomplished to date has been formal and superficial - real, substantive reform has proven far more elusive.

The issue is one familiar to law students at McGill, namely, access to justice. For law reform to take hold it must be built upon and in cooperation with the concomitant rebuilding of civil society and its overlapping realms of legal normativity. This was, in part, the point of Dr. Ramírez García - reform in the courts so far has had little effect on the ground because court reform in and of itself fails to address wider political problems.

The panel was rounded out by M. Waleed Malik from the World Bank. Although M. Walik had little to say beyond the utterance of World Bank platitudes, he was refreshingly open to questions and discussion, and his inclusion in the conference served its goal of stimulating debate and constructive confrontation.

The second panel of the symposium dealt with the implementation of constitutional guarantees for human rights in Latin America. Although, judicial reform was the subject of the first panel, the theme spilled over throughout most of the event. What was probably the most interesting panel of the two days, was presented solely in Spanish (with simultaneous translation), with the four panelists each representing a different Latin American country.

The Executive Director of the Centro de Estudios Sociales y Legales, Dr. Victor Abramovich was the first speaker of the panel. He was followed by the president of the Supreme Court of Guatemala, Justice Carlos Esteban Larios Ochaita. Luz Marina Monzon represented the opinion of the Columbian Commission of Jurists. Finally, Professor Sergio Garcia Ramirez spoke from his position as a Mexican judge at the Inter-American Court of Human Rights.

Each of the panelists made a point to address the status of judicial reform within their own countries. It is no secret that much of Latin America has had significant social and political problems and this is largely due to the instability of the government and judiciary. The goal of reform is the creation of a democratic institution. Repeatedly, the speakers mentioned that this would be impossible without an independent and impartial judiciary. Each country has been

trying to distance their judiciary from the influence of the legislature and the executive. Justice Ochaita highlighted that another significant step in the process has been the trying of military in the mainstream court system as opposed to a trial being held by a more biased tribunal.

In regards to access to justice, some countries have come up with creative strategies to combat the problem. The most interesting example of reform in this area was given by the representative from Guatemala, where there are mobile bus-courts that circulate around the country, not unlike the 14th century King's Court in England.

It is important to note that while the panelists were excellent speakers, they presented slightly biased opinions, as should be expected. This was clearly demonstrated during question period when the Columbian Consul made sure to emphasize that although he respected Ms. Monzon's stance, it was not that of the Columbian government, which feels that the safety of its citizens is more important than the protection of their human rights.

The quality of the panelists was not only demonstrated by their thorough knowledge of the topics they were speaking of, but also of their ability to improvise. Professor Garcia Ramirez, for example, was invited to speak as an expert in Criminal law. Instead, he ended up using all his time discussing the current state of law reform in Mexico. Had he not mentioned this bit of information, the audience likely would never have realized it.

Friday also saw two more panels as well as a mini cocktail party to close out the event. The number of topics covered throughout the symposium was impressive and there is no way that they could all be addressed in such a short article. LALSA created possibly the most professional and organized event of the year and for that they deserve to be commended. For anyone with any interest in Latin America or in judicial reform generally, the symposium was a must-see event.

*With files from Cristina Andrea Birks and Corey Verbauwheide. ■*

# Shooting for the Moon

by Viviana Iturriaga Espinoza (Law III, President, LALSA)

**W**e did it! There was scepticism, there were problems, there were money issues and at times there was lack of encouragement and lack of faith, BUT we pulled it through!

LALSA's first major event "Perspectives on Latin American Judicial Reform" was a complete success! Financially, our event is not profitable but morally, it has been profitable beyond our expectations!

This has proven to each of us that our stubbornness, determination and combined efforts were capable of realising an international symposium and creating ourselves an opportunity to learn which is not available at this Faculty.

The symposium was also rewarding on three levels: (1) we had a first hand overview of some of the facets of the Latin American judicial reform and its challenges; (2) we had the opportunity to meet and discuss with professors, lawyers, judges and experts in this field; and (3) we had the delight of listening legal issues been presented and discussed in

Spanish. À notre surprise, plus de personnes qu'on n'aurait imaginé ont pu suivre les présentations sans l'aide de la traduction simultanée et au contraire de ce que plusieurs peuvent penser, ce n'étaient pas nécessairement des latino-américains.

## Agradecimientos

This student initiative was possible thanks to the guidance and continuous moral and financial support of Prof. Lucie Lamarche, Director of Centre d'Études sur le Droit International et la Mondialisation (UQAM) and Prof. François Crépeau (UdM/RQDI). I also thank Prof. Cally Jordan (University of Florida and Senior Legal Counsel at the World Bank), Mrs Isabel Mignone-del-Carril of the Legal Department at the World Bank, Prof. Catherine Legrand, Lucho van Isschot, Evan Fox-Decent and Raquel Yrigoyen for their generosity in terms of contacts and network.

Heartfelt thanks to: Jessica Salomon, the LALSA Executive (Frédérique, Adriana, Carinne, Patrick), the Symposium Committee

(Cristina, Marie-Claire, Émilie, Krishna (École du Barreau), Fernando, Mariana, Anne, Jean-Frédéric, Eleasha, Sandra (UdM), Pierre-Olivier, Esteban) and the volunteers for putting up with Jessica and myself throughout the elaboration of the programme and the organisation of the event.

## Futuro

LALSA will be organising other academic events on Latin American legal issues as well as proposing to the Faculty's Curriculum Committee two courses on Latin American law. Many in this Faculty are fluent in Spanish. Many in this Faculty have studied and/or worked in Latin America. Est-ce que cet intérêt social et culturel et ce potentiel peuvent trouver une voie dans la vie professionnelle? Nous l'espérons...

P.S. Did you know that 16 out of 23 US law firms that recruit at McGill have a Latin American practice? ■

## Who's Got Skit Nite Fever?

by Ken McKay (Law III)

### It's official!

**Skit Nite will be held on March 18th at the Medley (same location as last year).**

The official launch will take place on **February 12th at Coffee House**, however we are encouraging those who wish to submit skits to begin writing and submitting them as soon as possible. We also are desperately looking for help in several areas: 1) we still need a bandleader and several musicians (notably a guitarist and pianist). The bandleader's role is to choreograph the musical numbers associated with the various skits as well as organize all the elements related to the band (i.e. rehearsals, equipment rental, etc...). 2) We also need a video specialist to handle all issues relating to video editing and 3) we need someone who will take responsibility for ticket sales (not necessarily to sell them all but to oversee the whole process).

If anyone is interested in getting involved in other ways please do not hesitate to contact me at [kenmckay@videotron.ca](mailto:kenmckay@videotron.ca). For those seeking more information we will have a **general information session on Thursday February 5th at 3:00 p.m. in the Atrium on the second floor**. We should be finalizing all the plans and be ready to get the momentum going. We look forward to hearing from you and perhaps seeing you on the 5th.

# Obiter Dicta: If We Were Dean...

by Jason MacLean (Law I)

**Talk the Talk, Walk the Talk:** Like judicial reform, curricular and pedagogical reform, if it is to be real reform, must not limit itself to atmospheric pronouncements. It must be implemented on the ground. As it presently stands, trans-systemia has been only partially integrated into the daily workings of the law faculty. Our courses are trans-systemic in name, but not in practice - on even our best days we confine ourselves principally to winnowing comparisons of the black letter of the Civil and the Common law. There is comparatively little reading between the lines, comparatively little opening of discursive spaces for the critical and creative re-construction of "the law." True, trans-systemia is young. But the time has arrived to take the next step towards its maturation as a way of knowing and being alive.

How to do this? The vision is already in place. It is incumbent upon us now to follow through, to walk the talk. We can no longer satisfy (or congratulate) ourselves with merely superimposing trans-systemic, cosmological talk on the same old pedestrian walk through law's empire. It is high time to step onto the moon and not look back. Every single thing we do in the faculty must be informed by and conducive to trans-systemic thinking and practice. This requires rethinking from the ground-up the very purpose and the very nature of the learning and interaction possibilities (e.g., classes, assignments, exams) available to us. In short, it means asking the questions: What is a law school? Why a law school? What kind of law school do we want?

**Dare to be Different, Dare to Lead:** In answering these fundamental trans-systemic questions, we must have the courage and the audacity to be different. To lead. We shy away from asking difficult and uncomfortable questions at our

peril. Why, for instance, do we have grades? Why do we have hierarchy? Why do we have examinations? Why do we content ourselves with merely spotting pre-existing issues? Why don't we write more? Why don't we talk more, not simply on our "own time" but all the time? Why isn't law school more like Coffee House, more like Thompson House? Why don't we engage the communities beyond our hallowed halls more, indeed, consistently engage them as a matter of course? What is it, exactly, that we are afraid of?

The firms? The firms aren't going anywhere. The firms still hire Yale Law Graduates, after all, and Yale Law does not hand out A's and B's to its students. Why? Because it knows that its graduates are intrinsically motivated, high-achieving individuals, just like the individuals who people McGill Law (in fact, we're even better - we excel both in and out of the classroom). Yale Law students motivate each other, support each other, hold each other accountable. It's called informal social control. It's called informal but nonetheless binding, nonetheless legal, normativity. It's called taking responsibility for your own education and for the education of your colleagues. It's called leading by example.

We have our own precedent at McGill: It's called the McGill Law Journal, appointment to which is made, miraculously, without the omniscient wisdom of grades. It's also called one of the world's leading legal publications. Why not become one of the world's leading law faculties? Abolish grades, abolish hierarchy, abolish stigma, abolish the narrow pursuit of rules and grades, and abolish the cowardly subservience to the safe and self-serving symbolic satisfactions of the status quo. Implement in its stead an anti-system of education that encourages the pursuit of knowledge and moral excellence. Not only will we

become more human, we will rule the legal world.

**If We were Dean:** Note the pronominal shift. This is a law faculty, not a church. Nothing is sacred. Why a dean of law? Or, more pointedly, why just one? Why entrust but one member - no matter how accomplished and dedicated - of what is an immeasurably accomplished community with the responsibility for our collective future? Moreover, why is it that students, without whom the law faculty is simply, unequivocally, impossible, are so separate from the teaching faculty? If We were dean, we would all be involved in answering the necessarily broad and fundamental questions posed above. As to the details, the specifics, they too are important, but they will follow from the fundamental decisions we take if indeed we take them and if indeed we commit fully to seeing them though. The choice is ours to make. ■

## The Unbearable Lightness of Law School - Epilogue

by Jason Dolman (Law II)

**T**he Tragically Hip would have you believe that "no one's interested in something you didn't do." (Wheat Kings) While it's not my place to argue with the Hip, more than a few people were interested in the kinds of books I didn't read last term.

Without being too revealing about the specifics, the results of this experiment are as such: My 3rd term GPA shows an increase, to my immense relief, of 0.07 points over my 2nd term GPA. (Summer course scores were considered outlier data and were not included.) The value 0.07 was not drawn from anywhere near a random sample and is not statistically significant 19 times out of 20, forty percent of the time. Do with it what you will. ■

# Dean of McGill Law Contest

by Patrick Kergin (Law III)

The Dean is the helmsman for the faculty of law. His responsibility is to chart a course that will leave the faculty in a better position at the end of the year than at the beginning. Obviously, times are hard currently. Universities in general are facing a funding crunch, and there is a lot of pressure on professional schools to deregulate tuition. McGill must show itself to be innovative and different in order to compete with schools that now charge ten times the tuition.

The first challenge facing any dean is the problem of recruitment. With a smaller budget, it isn't possible to pay professors lavish salaries (or in some cases, a living wage). It is a truism that most professors do not enter the profession for the money; otherwise they'd all be corporate lawyers. In large part, they are drawn to the pedagogical and research aspects of law. The flip side is that no law professor ever decided to teach because of a love of the administrative aspects of the job. To ensure that everyone gets the best value out of their time at McGill, the dean is better off ensuring that the existing faculty is adequately served by the support staff, or the student hires, than hiring new professors.

The study of law is fortunate among disciplines in that there exist many fellowships and chairs to supplement the incomes of professors. These fellowships go a long way to mitigating the effects of low pay. The dean, in conjunction with deans at other law

schools, should push for the creation of more such fellowships and for greater cooperation between public and private funding sources in the establishment of such fellowships.

The final component in recruiting the professors of tomorrow is better grooming of potential professors. Much like in a hockey league, it is difficult to tell where the next superstar will come from. In order to successfully recruit professors, the dean should follow candidates for LL.M.s and PhD.s, and be able to judge which would make the best additions to the faculty. The dean should also be attuned to the rumblings of the industry, where disaffected lawyers frequently wish to take a break from the hustle and bustle and teach a course.

Many people criticize a dean who takes an active role fundraising and looking for corporate sponsorship. Ironically enough, many of the people who criticize a dean for being too close to firms are the first to protest any increases in tuition and elitism. This is clearly a Cornelian dilemma. Greater fundraising does not necessarily mean corporate sponsorship. McGill has a wealth of alumni who were molded and developed their first Rolodexes in Chancellor Day Hall. However, even should fundraising be more corporate sponsorship, the dean should weigh the evil of ubiquitous and often tacky advertising against limiting student diversity by increasing tuition fees. Students are sufficiently mature to appreciate the contribution

of a firm to their education while realizing that the firm lifestyle is one of many that are available to law graduates.

The dean's vision for the law school must also include a vision of the academic side of the law school. The pride of McGill is its transsystemic programme, and many professors actively work in areas where transsystemia plays an important role, such as judicial reform, private international law and public international law. In order to cement McGill's position as to its unique programme, transsystemia should be brought to the forefront, not just of the university but of the country, through the organization of conferences, invitations of speakers and lecturers and articles. Many countries share the problems of Canada in balancing different legal traditions, whether it be civilian and Islamic in Northern Africa, Talmudic, Islamic, canon law and civilian in Israel, or civilian and aboriginal in Latin America.

McGill is at a difficult crossroads. It has great aspirations but limited means. An effective dean must address both these problems: achieving those aspirations by implementing creative solutions, but also improving the means available for the future. It is a difficult job, but someone has got to do it. ■

## If I were Dean

by Sylvia Boss (Law I)

*Punishment is the lowest form of education.* - Lao Tse

My mandate as Dean of the Faculty of Law is to improve the faculty until it can be improved no more.

### I Mean Business

My first move as Dean of Law is to sue Microsoft Corporation in a class action. Why, for example, in MS Word, when doing a simple "encadré with bullets" does it systemati-

cally add another "encadré" around the bullets? The numbering features and the Style/Heading function, which I spent half of last Saturday setting up so that my notes would flow the way I want them to, are further signs of a tyrannical attitude to writers worldwide - a tyranny that must be humbled. Mr. Gates, you have dragged me from Venus to Mars - and you are going to regret it.

I will hold you and/or your brainchild accountable for serious and unnecessary anxious assault at a personal level. Extrapolated according to the well-known 'butterfly wing

theory of causation', this will cost you damages in the order of reconstructing Iraq, Bosnia, Serbia, countless broken marriages, the less prosperous parts of Canada, the U.S., the Hemisphere, Montreal and our law faculty.

Specific performance in the form of a restructured computer program will exponentially improve the judicious allocation of first year resources. In addition, the exposure reaped from the successful class action will secure the kudos the McGill Programme needs to go forward in the 21st Century.

### Law Lotto

Like the class action, this item on my agenda has multiple purposes. The first is to raise \$960,000.00 for the Faculty entirely ►

by students over a period of three years. The second is essentially "P.R.": to signal to the public that Law, or at least McGill Law, is not some generator of assholes who will go out and defend unconscionable things for the highest bidder. From this "P.R." perspective flows the third purpose: public outreach.

The University has been trying more or less effectively for a number of years to draw students from aboriginal and disadvantaged backgrounds to the study of law. The "Law Lotto" will help remedy the situation by raising awareness of what it is that "studying the law" involves. Moreover, by opening up this process to the public, I hope to put to the test the constitutional principle, "laws must be public and clear".

Finally, the scheme will give Law I's a tangible understanding of the tools and aims involved in mounting a case: without dispensing, rest assured, with the useful exercises of Case Comment and Legal Memo. The idea is simply to replace them in a more holistic conceptual framework.

What the "Law Lotto" involves is simple. Briefly, third and fourth year students go out into communities selling \$2 raffle, or "Law Lotto" tickets. The prize entitles sixteen lucky winners to the chance to present a personal legal issue to a dedicated team of ten enthusiastic first year law students who will work on it throughout the year. It is of course clear that, like the Legal Information Clinic, students cannot give "advice". But the aims of this course, and the "Lotto", are as proce-

dural as they are substantive (unlike LM at present).

Another aim of the "Lotto project" is to make full use of the 'rainbows' of talents that matriculate at McGill Law every year. The variety and quality of students' past achievements is truly impressive. Thus, the final outcome of each project will differ in format as a function of the "Lotto question" and the group's own consensus.

For the Law Lotto to proceed smoothly in keeping with its declared goals and responsibilities, the model requires well-balanced, cohesive groups under the legal guidance of an upper year or graduate student with particular expertise or interest in that area. The problem (in the pure sense) of selecting and coordinating these multi-factorial groups should not be left to conventional methods, such as personal preference or alphabetic rank. That would be a recipe for disintegration.

#### Combinatory Play

Which brings me to another dimension of my mandate. As Dean of Law, I feel empowered to forge strong research partnerships with professionals in other disciplines.

Because what is needed is a concerted, reasoned approach to create sophisticated matching of individuals based on all related preferences and aptitudes, the ideal expertise I am thinking of includes behavioral psychologists, human resource experts, computer programmers, who could make sense of and design an adaptable selection form on the

basis of accepted indicators such as the Myers-Briggs test. Given the variable nature of the final outcome, it would make more sense to pair up people who have common interests and dislikes and can further them together, without neglecting the 'dynamic controversy' component of a creative venture.

On a final note, depending on the type of project, some projects may even generate unexpected revenue (in addition to the projected \$960,000.00) as well as newsworthiness for its participants and the faculty. A reality-tv-type chronicle of "My Year in Garbage Court", for example, might be sold for profit, in which case McGill Law and the students involved would jointly control the intellectual rights, thereby creating a viable incentive structure.

Thank you very much for taking the time to read this 'mission statement'. Carpe Diem!

<sup>1</sup> By providing a service directly accessible to citizens, we may even help legitimize the faculty's funding requirements from the government.

<sup>2</sup> A first symbol of this interdisciplinary quest for integrated knowledge will be to open up a diagonal pathway linking the CDH's with lower campus, with a sculpture garden on either side. ■

# Submit to the Quid!

## quid.law@mcgill.ca

### Deadline Thursday at 5pm

# Demise of Christianity: Personal Opinion on the Catholic Church

by Aram Ryu (Law II)

The Holy Roman Catholic Church certainly has contentious and problematic policies: the Church opposes abortion because it is destruction of life, it opposes condoms because, apparently, they have little holes so there's no point in using them, and it wants mandatory HIV testing to enter their seminaries in order to protect others even if all priests take vows of celibacy (which should mean no sex with anybody). Many of the policies fail to meet the "common sense" test, but perhaps the most important issue is whether they are justified by religion as the Church claims. The religion in question, if anybody had any suspicions, is Christianity. It certainly is an important one in the world: 1/3 of the world population is Christian and almost all developed nations have strong Christian presence. However, it is crucial to make apparent the underlying divisions.

## 1. Lack of unity in Christianity

Basically, Christianity is divided into 3 "categories": Holy Roman Catholic Church, Orthodox Church and Protestant churches which include a lot of "branches". For example, the Presbyterian, the Methodist and the Baptist are all recognized "branches" of the Protestantism. For those who aren't really into Protestantism, there are many "branches" because there are fundamental differences in the doctrine and in the practice that could not be reconciled. Since it is simply easier to separate than to unify, many branches were born throughout history. Even within the Catholic Church, there is a division as a group refuses to recognize the Papal authority (Mel Gibson is part of this "fundamentalist" movement). On a structural level, Christianity should be viewed as an amalgamation of different and diverse "branches" attached to a single tree. Some branches are bigger than others, but the Catholicism cannot be the entire tree.

So what are the fundamental differences that divide Christianity? Obviously, I cannot proceed to an intricate and thorough analysis: I will be mainly focusing on Catholicism. In addition, my opinion is not shared by everybody (and that probably won't ever happen). I'm a protestant Presbyterian

(which is as Catholic as it gets with an abundance of hierarchy and traditions, but with a lot less guilt and rituals!) so my views may be biased. I will try to remain as objective as possible and I apologize beforehand to those who might get offended by this article.

## 2. Back to the Basics: a guy named Jesus

To understand why the Catholic Church is not representative of what Christianity stands for, it is necessary to go back to the origin.

The origin of this quaint little religion is Jesus Christ: a Jew with a not-so-Jewish name, born of apparently-virgin Mary and saviour of us all... Of course, many people contest the facts surrounding his life, so let's just all agree that he existed. Important part concerning the religion per se comes after his death: disciples basically started what is now known as "church". They all got together in Jerusalem some time after Jesus died, and started seeing fire on each other's head and talking in foreign languages: people were impressed believing they were miracles, but some thought they were just drunk and had gone crazy. This was just one of the miracles that started convincing people and leading to the creation of the Jerusalem Church and others.

Important fact to note at this stage is, initial churches were very communal, almost communist: people gave away their patrimonies to the church and everybody used them only as much as they needed, believing Jesus would return soon ending the world. Perhaps this communal quality is forever lost to all the churches, with Vatican possessing priceless artworks and an important reserve of gold that they won't just share with people, and with protestant churches placing more importance on their material acquisitions.

Going back two millennia, the Christian movement grew and existing Jews were frustrated and angered which led to persecution: however, persecution was the strongest after the destruction of the Jerusalem Church and establishment in Alexandria, Antioch and Rome. Early Christians refused to recognize Roman Emperor's divine status, and were subject to severe punishments: Romans'

favourite method of execution (and perhaps the most entertaining) seems to be putting Christians and lions together in the Coliseum and figuring out who would come out alive... Up to this moment in time, Christianity could be viewed as almost pure, honourable and down-to-earth: Christians were the underdogs, trying to escape the evil clutches of the Empire (Roman). However, as Lord Action once said "Power corrupts, and absolute power corrupts absolutely", even Christianity couldn't resist it when it became the official religion of the Roman Empire.

## 3. Official sponsor of the Roman Empire

The one who is responsible for this act is the emperor Constantine (some historians believe his thoughts and decisions were heavily influenced by his mom - basically a powerful mama's boy!). His mother was a devout Christian and it is rumoured that Constantine heard *In hoc signo vinces* "You will prevail with this sign" and saw the Greek symbol for Christ in his dream: he won the battle next morning, by creating a banner "XP" which are the first letters of the word "Christ". Then he declared Christianity to be the official religion of the Empire in the year 324. This certainly would qualify as a happy ending for the persecuted Christians: however, it marks a fatal blow to the integrity of Christianity.

Problem is, Christianity does not believe in wars: it preaches respect and love for everybody, not pain and death. The official status was granted for the wrong reasons, since Constantine was not enlightened by the virtues of Christianity, nor was he a devout Christian: he was just either making his mother's dream come true, or he was so happy with the battle's outcome that he embraced Christianity as a good luck charm... His "version" of Christianity was modelled on the structure of the Empire, and many were glad to transform into powerful authoritative public figures. However, many who did not agree with those opportunistic Christians went underground once again to maintain their faiths as they were, and the rest simply followed the church in power that is now known as the Holy Roman Catholic Church. ►

#### 4. The Holy Roman Catholic Empire

By becoming main-stream, core values disappeared and doctrines, dogmas, rules, institutions and rigid hierarchy were created to solidify and illegitimately justify the existence of the Catholic Church and its capital, I mean headquarter, Vatican.

To summarize almost 1700 years of history, Catholic Church grew in influence and in size, it became involved in politics of virtually all Christian countries and even had its own state because of its penchant for more power. With the Crusades, it has clearly demonstrat-

ed that it is even willing to transubstantiate an unjust cause into a religious duty and manipulate every Christians in Europe. With Inquisitions, the Church oppressed and eliminated political, religious and even scientific opponents (similarities between the Church and Totalitarian states of 20th century are too conspicuous to ignore!).

#### 5. What is Christianity?

What seems to be lacking in modern churches is an understanding of the basic concepts that underline Christianity: it does not dictate which kinds of food you cannot eat,

which gender you cannot be intimate with and what you have to wear in public. It offers freedoms for everybody to realize their goals, and it should have only one commandment: treat everybody as you would treat yourself. This simple commandment is strikingly similar to what good faith is to Civil Law: a general fundamental obligation that governs everyone's daily lives.

So next time you hear the Catholic Church make a stupendous decision or uphold an antiquated policy, just blame the institutionalization of the religion. ■

## NEW STUDENT E-MAIL POLICY

*This policy is effective January 1, 2004.*

### Introduction

As a service to students, the growing need for timely and efficient communication requires that McGill University institute a policy establishing e-mail as an official means of communicating with students. In order to implement e-mail as an official means of communication between the University administration and students, timely receipt of announcements and notifications must be guaranteed. To this end, e-mail routing must be confined to the University's network, and delivery to the official e-mail address must be verifiable.

### Policy statement

E-mail is one of the official means of communication between McGill University and its students. As with all official University communications, it is the student's responsibility to ensure that time-critical e-mail is accessed, read, and acted upon in a timely fashion. If a student chooses to forward University e-mail to another e-mail mailbox, it is that student's responsibility to ensure that the alternate account is viable.

### Procedures

Upon registration, each McGill student is assigned an official McGill University "uniform e-mail address" (UEA), normally a variation of FirstName.MiddleName.LastName@mail.mcgill.ca. Official University communications may be sent to this e-mail address. Upon graduation, students benefit from a McGill "e-mail for life" account using the same name convention.

While the manner in which e-mail is accessed is left to the student's discretion, it is recommended that students access the mail sent to their UEA directly from the McGill system. There are considerable risks in forwarding e-mail from the student's official University e-mail address to another e-mail address (e.g., @aol.com, @hotmail.com, any other internet service provider, or to an address on a departmental server). Forwarded messages may be delayed, lost in transit at various points along the Internet outside the McGill University network, or rejected by the targeted mailbox. In addition, students are encouraged to clear their mailboxes regularly to ensure that there is enough available space for new messages. Failure to receive or read a notification in a timely manner does not release the student from the obligation of knowing and complying with its content.

**Further information on the McGill e-mail policy may be found at:**

**<http://www.mcgill.ca/email-policy/>**

# Beautiful Legal Poetry

by Esteban Uribe (Law I)

Just a couple of weeks ago the photo of Dave Hersh, an American Airlines pilot was in newspapers around the world. The news depicted him giving the finger to Brazilian immigration authorities at the Guarulhos International Airport (one of the three that São Paulo has) while being photographed and fingerprinted at his entry into Brazil. The migratory procedure was put in place as a reciprocal response to American authorities for including Brazil in the list of countries whose citizens were to be photographed and fingerprinted when visiting United States as of January 1, 2004. The airplane crew mocked the authorities and was denied entry into the country. Ultimately, the airline had to pay a fine US\$13.000 for "insulting behaviour". A federal judge took the decision in the first place and next day the Lula Da Silva's government backed the decision.

I could understand the pilot's reaction for being profiled, since being angry at any immigration authorities is not rare anywhere in the world. I have an old picture where I myself appear giving a finger to a Chilean Immigration post in up in Atacama highlands at 4000 meters above sea level, by the Ollague volcano, in the border to Bolivia. I was upset to see Chilean officers abuse their Bolivians neighbors, stopping their train for 24 hours without any heating in the cold temperatures of the Andes and extort petty amounts of money out of them to extend their permit into the country. A permit to see relatives in their own millenary land, the Atacama Desert, divided by a border a little while ago.

I recall the border Belize-Guatemala where there were two line-ups: one, a fast service two-minute lane for those from northern countries, where a stamp is as easy to get as a Big Mac and fries. The other, a two-hour long queue for Guatemalan citizens, where they are searched, interrogated and very often turned away. Discriminated in their own land: the Maya Forest, the land of Tikal. Mistreated by their own people: Central Americans.

It also happens in the Colombia-Venezuela border where the Wayuu families of the Caribbean desert of Guajira have to line up for hours in their own territory.

That's the way the borders work in what is called "The Americas": that big fiefdom south of Tijuana subdivided in farms administered

by overseers called "presidentes", with governments that have in their dictated agendas to instigate discord among neighbours. Where a free trade agreement is being "negotiated" (as we would put it in Constitutional Law) "by imperial statute" and the only passport good enough to travel is one from Europe or North America, and the worst is a local one.

What makes different the situation of the American pilot in São Paulo from all these other scenarios is that his passport was supposed to be a Platinum passport, of the same ilk as any European, Canadian or Australian, which made it's refusal too much of an offence for him to take. Too much that the only government with some national dignity in Latin America (except for Cuba, although, long ago that dignity is lost) decided to impose on him the same nationality profiling his government -like the others in the Platinum Club- have implemented on every visitor from every country not member of the Club.

In essence, the profiling is just a move of northern administrations that are at a loss to try to convince its people that they're working to make them (us?) safer. The profiling is not even about tracing illegal immigrants, since cameras and digital readers are only posted at official entry ports and can only profile tourists. On top of that, (and gladly) the average illegal worker in the States lives in much better conditions than his equal in any European country.

Good news is, a lot of Americans don't eat all those fake alarms of their Homeland Security Department and despise the lack of intelligence of the CIA for anything except for arms trafficking worldwide. On the other side I'm also very glad for the Brazilian reciprocity gesture and especially, because it's just a symbolic one.

Mr. Hersh should have not taken it so seriously, his passport is still as good as it has always been. Plus, is not about him but about who's making political decisions in his country, like, for example, the peoples of Mexico are one thing but their supervisor Vicente Fox is a very different one. The two are disconnected.

But having a Platinum passport (or "first class") is not a guarantee any more: many new Canadian citizens born overseas have found themselves deported to their countries of ori-

gin, or back to Canada from third countries. Despite my Canadian passport, last year I got taken aside and asked some pestering questions by an Immigration Officer in Toronto while back from visiting relatives in Colombia and Argentina in a flight which last connection was in Havana, to where I was threatened to be deported. The reason? I still don't know yet. All I know is that after two hours the lady told me, "ok, you can go, it seems you're clean". If they looked into my credit card balance after the trip, then that was the right thing to say.

The world now is starting to look as a big globalized metropolis of six billion, with neighbourhoods divided by borders, just as it happens today in Latin American capitals, where the rich live on one little corner, the poor on the rest. Be it Caracas, Rio, or even Havana, the "good" neighbourhoods, protected by armed guards and dogs are separate from the excluded, growing slums. Want to know where most crime is coming from? Rocket science answer: exclusion, taken to such an extreme that a minority renders a majority practically invisible.

In these cities discrimination is based on access. Access to what? To everything, from education to jobs, from rights to freedom. At a global level, the discrimination among nations is based on all of the above but also on nationality itself, on place of origin. And it is now official: a biometric passport is in the agendas of Europe, North America (sorry Mexico, don't get fooled, you are only eligible for NAFTA), Australia and two or three countries more.

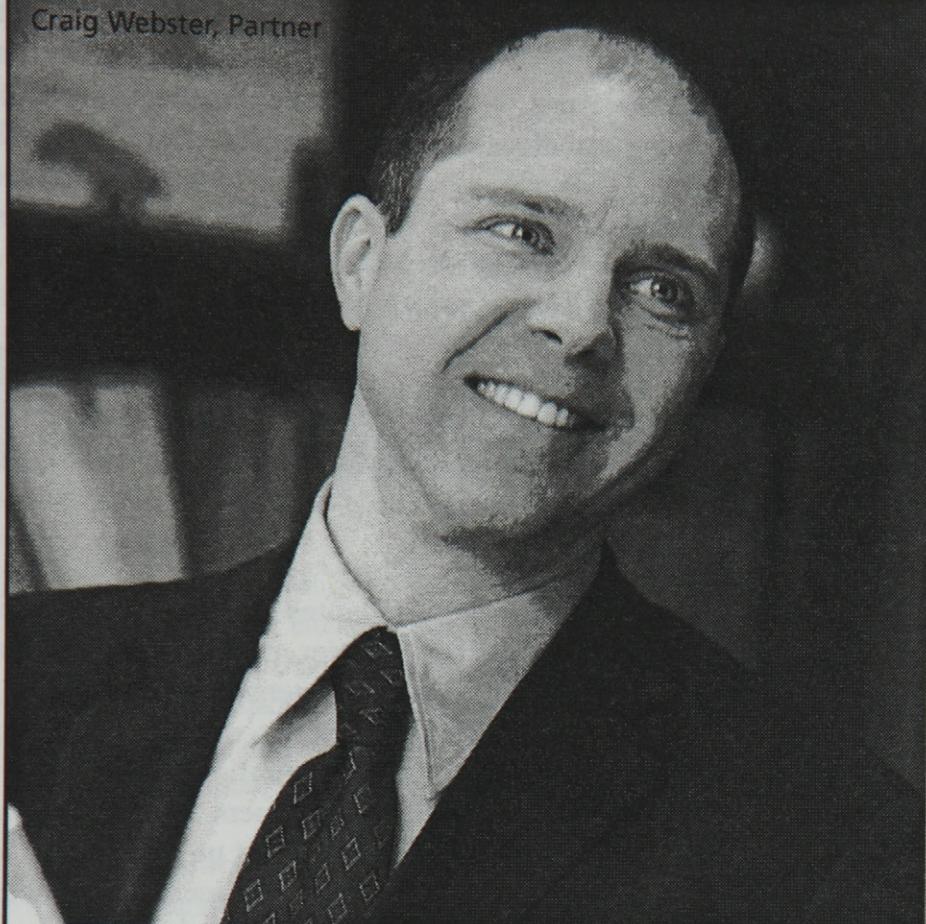
If it's not biometric, that means you're out of luck, not good enough. And the "civilized nations" criticize the caste system in India or slaves trade in Africa!

In the globalized world the only rights enforced are trading and financial rights. The human rights of the excluded from the Platinum Club are gradually ignored. Hopefully the day won't come in which the only thing in common that the excluded of the world will have will be only one: nothing else to lose but their lives. By then, the world "safety" will be just an illusion. Although, you can always buy some relative sense of safety by paying for a missile defense shield on comfortable monthly installments, so that SUV's are protected.

But how you make disappear all those undesirables? With higher fences, longer walls and strict controls to keep people out. They are being built up everywhere. If I had to invest, I know exactly what kind of companies I would invest on: private security com-

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(*Beautiful Legal Poetry, cont'd*)

panies, bullet-proof vests producers, armoured cars and ah, the military industry.

But, doesn't the International Declaration of Human Rights in its Preamble dictate the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world? Ok, that line is poetry. But what about Article number one, "All human beings are born free and

equal in dignity and rights"? An article number two is a real gem: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status".

And one can keep reading, it's not long: only 30 paragraphs of the most sublime legal fiction, pretended to be serious after a pretty big lesson deemed to be learnt and memorized

back in 1948, when it was drafted.

While the Platinum countries and their multilateral forces are enforcing the observance of the Declaration bullying the rest of the world with all sort discriminative measures, imposing trade penalties to southern nations under the excuse that they violate Human Rights, I think to myself: have our Platinum countries actually taken a minute to read the very Declaration they so desirously defend? ■

# You Gotta Keep 'Em Separated

par Antonio Iacovelli (Law II)

"Solidarity in what cause? The cause was the nation. But what nation? *The nation. The nation above all.*" - John Ralston Saul, *Reflections of a Siamese Twin*

**M**éthodiste Séguin, vous devriez être ravi d'avoir provoqué encore une autre réplique de ma part! J'admet que, comme tout autre soi-disant intello séparatiste, vous m'intriguez. Mais ne vous en faites pas trop et ne vous flattez surtout

pas. Je sais que la tendance nationaliste est de nier les complexités de la vie et de mener une existence narcissique, replié sur soi-même.

Le passage que vous attribuez à Pierre Bourgault en est un bel exemple : « Nous ne voulons pas être une province pas comme les autres, nous voulons être un pays comme les autres. » J'imagine que Bourgault voulait dire un pays comme la France, la Grande Bretagne, l'Espagne, les États-Unis ou la Russie. Remarquez que ces pays ont des

histoires sanglantes et que leurs élites cherchent à créer des mythes nationaux monolithiques en tentant d'écraser toute différence culturelle ou linguistique régionale. Quelle aspiration honorable.

Remarquez également que ce passage enfantin de Bourgault est un affront aux fiers peuples des autres provinces canadiennes, puisqu'il prétend, de façon implicite, que le Québec soit la seule province « pas comme les autres » comme si Terre-Neuve-et-►

## From Sublime to Ridiculous

by Kirsten Mercer (Law 1)

**F**ollowing Force Majeure's spectacular play against their B-league adversary in their previous outing, hopes were high for the game last Monday night. Unfortunately, it seems that the D-league hockey gods had other plans. The Force took on Engineering Disaster, but failed to extend their win streak, eking out a disappointing 1-1 tie.

In fairness to the Force, the odds were stacked against them. For reasons not entirely clear to this observer, the officiating was more than a little unbalanced. Officials slapped the Force with eight penalties to Engineering Disaster's one, and it proved too heavy a handicap, even for the Superior Force/ Force Majeure. For a team which spent half the game short-handed however, it could have been much worse.

Without a doubt, the highlight of the night came when Ayman danced his way inside, with a beautiful goal, shorthanded, much to the delight of his fans. The engineers got one back though, and in spite of a strong push by the Force in the dying moments of the game, the scoring ended in a tie.

In the end equipment was thrown around, officials were cursed, there was more than one tantrum... Let me tell you, it was not pretty. But being a silver lining kind of gal, I can say- without a doubt- that our penalty killing unit's skills have developed significantly. We may have the best special teams in d-league! Though as coach and fan, I can also say with certainty that I hope we won't need to use out penalty killing unit quite as much next game!

Speaking of which, the Force play Sunday Feb. 1 at 4pm, and Friday Feb. 6 at 9:30. There aren't many games left in the season, so come out and support your team! ■

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Labrador et l'Alberta étaient des provinces pareilles ou tout simplement comme les autres.

Je sais déjà quelle serait la riposte immédiate et exaspérée d'un nationaliste. Mais voyons, dirait-il, le Québec est une *nation*, et c'est horrible que cette fière nation doive se trouver à la table avec de moindres provinces telle que l'Île-du-Prince-Édouard et ses quelques 135 000 habitants. Malheureusement pour lui, un Québec souverain subirait de pires indignités sur la scène internationale puisqu'il partagerait l'Assemblée Générale de l'ONU, la dite « table des nations », avec le Tuvalu et Saint-Marin qui ne comptent que 11 000 et 26 000 habitants respectivement.

En tout cas, sachez, M. Séguin, que votre *discours* était le sujet d'étude et non vous et que l'ironie se trouvait uniquement dans le titre de mon article puisque ce n'était pas de la toute une analyse, mais un rejet tout court de vos propos que je qualifiai charitalement de « *discours* ».

Quant à vos propos, ils sont dépourvus de toute subtilité. Je me demande, franchement, comment une personne vraisemblablement aussi instruite que vous puisse nous offrir de réflexions d'une grossièreté digne de la plus ignoble propagande. Veuillez me pardonner si je suis trop exigeant en m'attendant à plus que de banalités de votre part.

Quoique vous puissiez vous consoler en le niant, ce n'est qu'une guéguerre rancunière et réductionniste quand l'on se concentre sur des événements tels que la pendaison de Louis Riel ou le traitement réservé aux Japonais (ainsi qu'aux Italiens et Allemands... nous oublions toujours ces gens-là) durant la seconde Guerre Mondiale pour conclure qu'un pays avec une histoire aussi complexe que le Canada soit voué à l'échec.

La « nuit des longs couteaux », malgré son sobriquet un peu trop mélo, est certes une tache sur notre histoire. Toutefois, je ne suis pas convaincu de la bonne foi de René Lévesque lors des négociations. Donc, le résultat est assez satisfaisant malgré les moyens louche que l'on employa pour s'y rendre. Et je partage cette opinion avec des gens comme Claude Ryan qui affirmeront que le Québec n'a rien perdu dans cette affaire en ce qui concerne ses pouvoirs constitutionnels.

Un petit conseil, alors : cessez de vous étendre sur tout ce qui est négatif. Après tout, un adversaire pourrait toujours vous rappeler des faits historiques du nationalisme québécois : l'anti-sémitisme de l'Abbé Groulx, l'ère Duplessis en général, le fait que René Lévesque signa en 1970 une pétition

traitant des terroristes meurtriers felquistes de « prisonniers politiques », ou que Jacques Parizeau donna tort à l'argent et au vote ethnique pour la victoire des forces du NON en 1995, dévoilant ainsi que le « nous » exclusif n'est pas si dépassé que ça en ce qui concerne des nationalistes éminents. (L'année 1995 fut toute récente, malgré que vous fussiez trop jeune pour vous en souvenir comme il faut.) Bref, tout le monde est bien armé pour lancer la guéguerre mais cette dernière ne nous rend nulle part.

Quant aux cultures, vous semblez ignorer comment celles-ci interagissent. Je doute même que vous sachiez à quel point ce terme « culture » dénote une complexité énorme dont la langue n'est pas nécessairement le plus grand véhicule. Depuis des décennies, les ethnologues ne parlent plus d'assimilation puisque ceci, je réitère, est un terme insidieux qui ne décrit pas justement ce qu'il se passe quand les gens rentrent en contact les uns avec les autres. Les ethnologues parlent plutôt de syncrétisme. (Votre dictionnaire « couronné par l'Académie française » pourrait vous aider ici.) Malgré cela, je peux bien comprendre que cette notion ne soit pas compatible avec votre ordre du jour nationaliste et séparatiste.

Cependant, bien que ce ne soit pas à moi de vous éduquer, si vous voulez sincèrement rendre votre discours un peu plus sophistiqué et trouver des alternatives à votre vocabulaire démagogique, je vous conseille deux choses pour commencer : 1) de suivre les cours *Class and Ethnicity* et *Theories of Culture and Society* offerts par le département d'anthropologie de l'université McGill et 2) de laisser tomber (temporairement, du moins) les chef-d'œuvres de Normand Lester en faveur d'un livre intitulé *Reflections of a Siamese Twin* par Son Excellence John Ralston Saul.

Vous m'accusez d'étritesse d'esprit. Quant à moi, cela me fait penser au proverbe de Arthur Hays Sulzberger, ancien éditeur du quotidien *The New York Times*, décédé en 1968, qui dit : « *I believe in an open mind, but not so open that your brains fall out.* » Nonobstant mon étritesse d'esprit, M. Séguin, je suis un polyglotte, et le détenteur d'une licence en sociologie.

N'oublions pas votre accusation que je ne comprenne pas le mouvement séparatiste québécois, que je ne comprenne pas *l'autre* assez pour me mettre à sa place. Qui est *l'autre*? Sommes-nous pas toutes et tous des Québécoises et Québécois? Pourquoi devrais-je vous comprendre, de prendre ce que vous me dites pour acquis et non pas

l'inverse? Est-ce parce que mes ancêtres viennent du sud de l'Italie tandis que les vôtres du nord de la France? Qui sont-ils ces « Québécois de souche » dont vous parlez? Les nations autochtones? Qui alors? Je vous prie de faire attention, monsieur, puisque vous dotez votre langage, malgré vous-même, de tous les éléments d'un discours nationaliste ethnique.

Bon, M. Séguin, veuillez pourtant considérer que, contrairement à vous, je suis un Québécois natif ayant vécu les vingt six ans de mon existence presque exclusivement dans un quartier ou l'autre francophone de Montréal, ma ville natale. Je connais assez bien et ma ville, et l'histoire de ma province et mon pays.

J'ai discuté l'option séparatiste avec des séparatistes ma vie entière mais je ne peux pas pour autant comprendre la logique voulant justifier une telle idéologie de nos jours dans ce pays. Vous n'avez rien changé pour moi à cet égard.

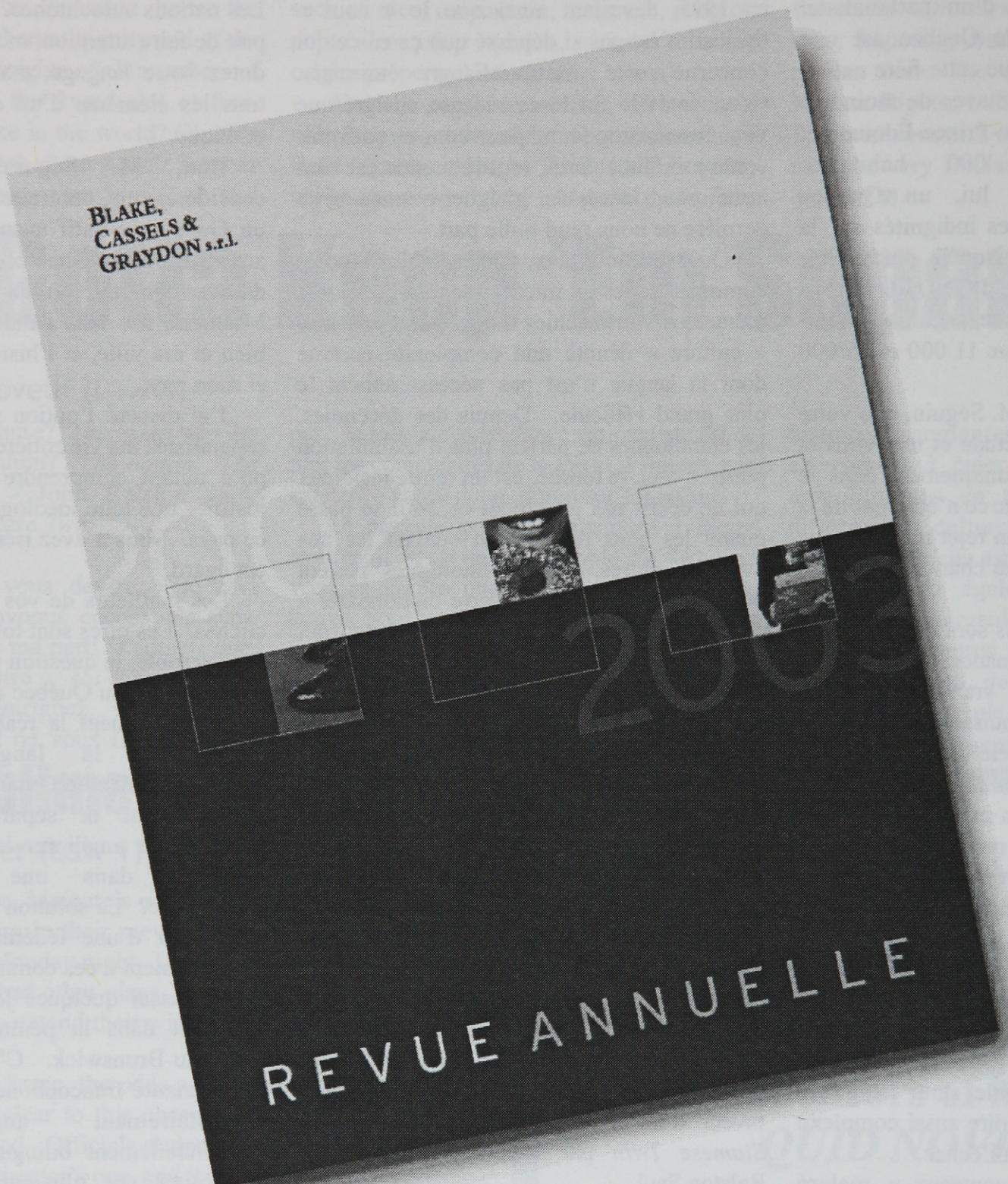
Les meilleurs de vos arguments sont des clichés. Les pires sont tout à fait incohérents. Par exemple, la question générale est celle de la séparation du Québec mais vous me sortez comme argument la réalité malheureuse du déclin de la langue française à Penetanguishine en Ontario.

Comment la séparation du Québec pourrait-elle améliorer le sort de la langue française dans une autre province canadienne? La solution est-elle vraiment de se séparer d'une fédération qui nous relie politiquement à ces communautés?

Je passai quelques jours l'été dernier à Caraquet dans la péninsule acadienne du Nouveau-Brunswick. C'est une magnifique communauté francophone dans une province majoritairement anglophone bien qu'officiellement bilingue. Il me plut de remarquer sur plusieurs affiches que le gouvernement du Québec commanditait en partie de fêtes culturelles dans cette région. Pour vous, il s'agit d'ingérence. Pour moi, c'est de la coopération. Mais notons que cette coopération et ce fric provenant du Québec qui aident à soutenir des célébrations de la culture acadienne francophone au Nouveau-Brunswick ne seraient pas aussi bienvenus si le Québec était un pays souverain.

Monsieur, il se peut que la logique du mouvement séparatiste québécois soit trop énigmatique pour un pauvre Québécois fédéraliste vendu comme moi. Si cela est vraiment le cas, mea culpa.

Mais je doute que ce soit le cas. La logique séparatiste est inexistante plutôt qu'énigmatique. Cette prétention à la ►



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logique d'un Québec qui doit inévitablement se séparer pour combler son destin n'est qu'une bouffée de fumée. Avec un bon souffle, tout disparaît, ne laissant qu'un mantra insolent et dépourvu de toute signification dans le contexte canadien : « On veut un pays! On veut un pays! » Nous en avons déjà un, merci. Modelons-le à notre goût au lieu de défaire le travail de Louis Hippolyte LaFontaine, George Étienne Cartier, Wilfrid Laurier, et Pierre Trudeau, pour en nommer quelques uns. Et si nous nous chicanons, tant mieux. N'ayons pas peur puisque la chicane est signe d'une vigoureuse démocratie.

M. Séguin, permettez-moi de vous dire en passant que vous seriez peut-être mieux de laisser faire les platitudes d'Albert Neremberg, et de noter que tout est possible, y compris qu'un Québécois perde la langue de ses ancêtres anglophones au Québec. La preuve se trouve dans tous ces noms de famille irlandais, écossais, anglais, gallois, etc. (Turp, Ryan, Johnson, Blackburn, Smith, Mackay, Cameron et ainsi de suite) que portent beaucoup de Québécois francophones unilingues. Et je vous garantis, monsieur, que cette perte de l'anglais continue de se produire de nos jours au Québec.

Néanmoins, je suis un Anglophone

francophile et, donc, ma vision est celle d'un Québec majoritairement francophone, progressiste, avant-gardiste, et qui respecte et encourage la croissance des minorités linguistiques au sein de son territoire, tout en demeurant au sein de la fédération canadienne. Je suis contre la « protection » de la langue française puisque celle-ci est la position du perdant. Je suis plutôt pour sa promotion, pour qu'elle se répande partout dans ce pays. La promotion du français peut se faire en préservant une forte union fédérale avec les autres provinces. L'erreur dans l'argument voulant que la séparation du Québec soit menée pour protéger le français est évidente. La séparation politique ne nous séparerait pas physiquement de la réalité d'une marée anglophone en Amérique du nord.

Aux fins de vouloir promouvoir la langue française, le gouvernement fédéral n'est pas forcément l'ennemi, mais possiblement un partenaire indispensable. Le Canada, je répète, demeure relativement une des fédérations les plus décentralisées et dans un système fédéral nous pouvons nous entraider dans notre lutte contre les véritables ennemis qui se préparent à nous saccager : les crises de sous financement dans les systèmes de santé et de l'éducation, la pauvreté,

l'épouvantablement bas taux de natalité, etc. Le stratège chinois Sun Tzu dit : « Connaissez l'ennemi et connaissez-vous vous-même; en cent batailles vous ne courrez jamais aucun danger. »

M. Séguin, dans notre démocratie canadienne personne ne vous prévient d'exercer votre droit d'être séparatiste. Il n'empêche que votre détermination de détruire ce pays est surprenante puisqu'il y a une multitude de causes plus dignes de dévotion dans ce monde. J'avoue que la collectivité canadienne française fit parfois face à des indignités mais celles-ci furent relativement mineures eu égard aux vrais crimes que l'on a commis au cours de l'histoire contre les Corses, les Catalans, les Africains de race noire, ou les Juifs, pour ne vous donner que quelques tristes exemples. Les Canadiens français, toutefois, ne furent pas que des victimes passives. Au contraire, ils ont continuellement joué un rôle très actif en façonnant le Canada, et ce dernier leur appartient. Qu'ils en prennent possession.

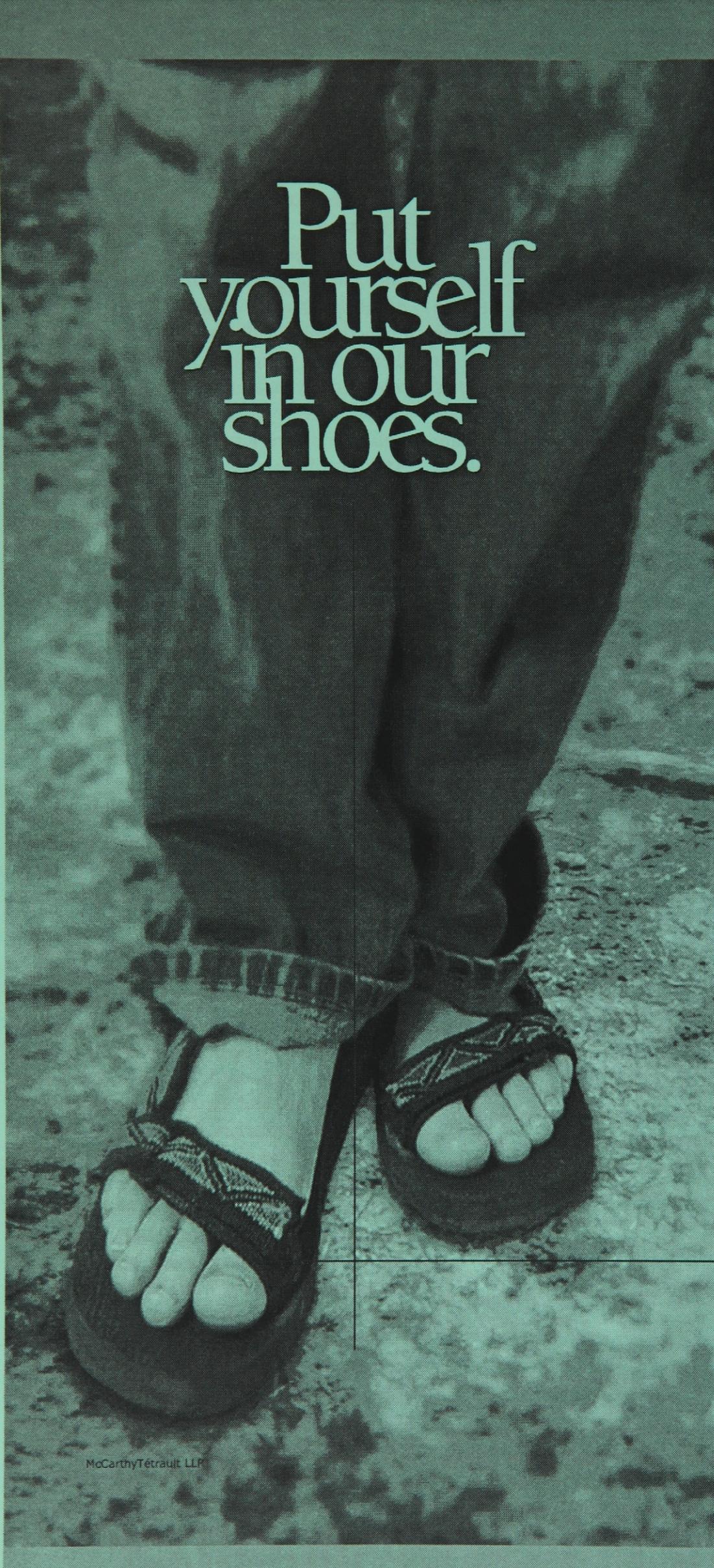
Ainsi, M. Séguin, je peux vous assurer que la guéguerre n'est pas la mienne mais la vôtre. Elle vous appartient alors prenez-en possession et prenez-la loin. ■

found within one of the most liberal and democratic countries on earth (I'm taking about Canada... Quebec n'est pas un pays) is, in a sense, more than disappointing: it's frightening.

I'm not going to over-exaggerate 101. I will not delve into hyperbole and call it fascist because, truth be told, it's not. At its core, 101 is about protecting the French language and that's a noble goal. However, its residual effects have produced, at times, borderline racist decisions and very assimilationist policies. The notwithstanding clause allows the residual injustice of 101 to continue, and yet Mr. Séguin continually complains of Quebec's languished status in both our confederation and North America. Mr. Séguin has had his cake and eaten it too, and now even demands a glass of chocolate milk to top off his snack.

Marc-André: via 101 the Quebecois have become everything they sought to fight against. Before you brazenly point your finger at Anglophones, look at the injustice French Quebec has chosen to brandish on its own citizens. Now who's the guilty party? ■

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